

overthrown to-morrow, and that would meet this doom were God's law fully obeyed. And, even in their best estate, business and money are not the highest thing in the world. One who had conducted a great national business, and possessed a huge pile of money made this confession—"The law of thy mouth is better unto me than thousands of gold and silver." (Psal. 119-72.)

Have we not heard enough of the anti-scriptural assumption that business has a right to be first and supreme, and on no account to be interfered with? Is it not time for those who fear God to say that his truth is not to be set aside or selfishly withheld from the nations, and especially from those who are our nearest neighbours? I protest, in the name of all believers, against the interference with heaven's order of things which constantly puts business, whether in the office, on the farm, or in the bank, *first* and the kingdom of God *second*.

*Objection 4th.* The converts are good for nothing—they are only the malcontents of the Romish Church. *Answer.*

Malcontents are often the most enlightened and progressive members of the community. And is it, in the eyes of lovers of truth and freedom, a crime or a reproach to be dissatisfied with the teachings and the exactions of Rome? "*Good for nothing*," A very serious charge, yet often made. It would be interesting and helpful to know how this estimate is reached. Is it by considering the price God paid for the redemption of these souls? Is He to be charge with error, or lack of foresight and wisdom in giving His Only-begotten Son to save French Catholics? Surely not. He is not the Redeemer of good for nothings. He saves the lost, but deems them worth being saved: and He certainly does not discriminate against Frenchmen, or exclude them from the gracious promise—"They shall be mine, saith the Lord of hosts, in the day that I do make, even a peculiar treasure" (Mal. III. 17.) What Christ is pleased to purchase with the travail of His soul we should be slow to designate as good for nothing. The irreverence of our age in this respect deserves rebuke.

If it should be said that not a few of the converts are poor, the work of giving them the pure gospel is none the less Christ like on this account. On the contrary, it agrees all the more closely with the experience of an apostle, who, on looking over the converts under his ministry could only say of them—"not many wise men after the flesh, not many mighty, not many noble are called." We remember, too, the taunt uttered in the days of Christ when it